The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. New Series.—No 46. SATURDAY, NOVEMBER 13, 1886.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—"Is a really sanctified soul ever tempted to anger or hate?" is a question we find in one of our exchanges; and the answer given is: "Certainly, but the temptation finds no inward response.—No such consciousness of indignation and resentment is compatible with this advanced stage of Christian experience and life." We do not think that the Bible teaches that anger is always and necessarily a sin, and that a fully-sanctified person is incapable of experiencing it. People are ordinarily angered by some injury done or supposed to be done to themselves; some disrespect shown to their idol, self; but the love which is begotten of the Spirit, teaches and enables the Christian to bear all things and to endure all things. Anger takes its quality from that which excites it, and may be the expression of genuine love and sympathy, as when a man sees a poor innocent slave subjected to the lash, or a mother sees her child cruelly treated. The anger that does not militate against the law to love our neighbour as ourself, is not necessarily sinful. As Chalmers very ably shows, Anger is a quality bestowed on man for very important ends, and actually saves society from a vast amount of evil that would otherwise occur. Sometimes, Christian parents, under the impression that anger is necessarily sinful, to avoid a feeling of self-condemnation, fail to exhibit towards a disobedient child that anger which is the only thing he dreads, and the child sustains serious damage. To maintains their own placidity of spirit, they overlook many trespasses in the child, and thus intensify the child's self-will. It is, however, most true that under the influence of anger, men easily slide into sin, and the fact remains that anger, in the vast majority of cases, is prompted by selfish considerations, and is opposed to the law of love. The best method of dealing with it is to cultivate a Christ-like and self-forgetting love. When the apostle says, "Let all the bitterness and wrath and anger and clamour and railing be put away from you, with all malice," the company in which we find the word shows that he has reference to selfish anger. In the same chapter he says: "Be ye angry and sin not; let not the sun go down upon your wrath: neither give place to the devil." When the Pharisees sought to hinder the exercise of Christ's love to the poor man with the withered hand, "he looked round about on them with anger," and it was a righteous indignation that led him to make a scourge and drive the traders from the temple. The Brahmins hold that a man should have anger so extirpated that he will look on with placidity no matter what outrageous deeds are done. This is simply a mutilation of the nature that God has given us.

—The *Indian Churchman* is surprised that we should not understand that Government discriminates between Bishops of the Church of England and Methodist Bishops for the reason that the latter are not episcopally ordained, "for the Methodist body have no Bishops." So the Romanist says of the Anglican Bishops. Our contemporary may as well say that the M. E. Church has no pastors or evangelists. The Bishop in the latter denomination is not such by succession, nor has he to travel back through 18 centuries of ungodly, idolatrous and persecuting men called Bishops, to find a sanction for his appointment, but is, in the judgment of his brethren, called of God and qualified for the office of Superintendent.

—"Behold an Israelite indeed, in whom there is no guile." Perhaps among those who heard Jesus utter these words regarding Nathanael of Cana, there were some who said in their hearts, If Jesus only knew him as well as we do he would not speak so. Jesus knew him with eyes of love, eyes that make discoveries that are hidden from the gaze of the selfish. Some appear to think that perfection will make us keen-sighted for the faults of others; but Christ's perfection was the perfection of love. He sought in every man that which his own soul had affinity with.

—We are sorry to find on our table a communication that should have been noticed weeks ago, telling of a pleasant tea-meeting in Ahmedabad in the closing days of September, at which a Christian Association was formed. The Rev. G. P. Taylor presided, and he and Mr. Fawcett Shaw addressed the meeting, and twenty members were then enrolled. Mr. F. L. McAfee (I. P. Mission) was elected President, Mr. Shaw (A. I. E S.) Secretary to a Committee of 3 ladies and 2 gentlemen. The Association hopes to arrange for Prayer-meetings, Lectures, &c., the promotion of Total Abstinence and the Social Purity Cause. Prayers are asked in behalf of this Association that it may be a valuable agency for good.

—The love of money is the root of all evils, of all kinds of evil. It is cupidity that stimulates the liquor-trade throughout the world, penetrating even to the wilds of Africa and decimating the unsophisticated tribes there. The money formerly made in the ruthless slave-trade is now won by the liquor-trade. The love of money never razed more than at the present day. It is this that is continually leading men to contrive devices for baffling the laws against lotteries. Put down in one place, these spring up in another. The Lottery-demon is not easily ostracised. He has one patron under whose benign auspices he manages still to maintain a footing; we mean the Roman-Catholic Church. And now there comes to us a Prospectus of a Lottery for the benefit of the Eurasian Mutual Society, Pondicherry, authorized by H. E. the Governor of the French Indian Colleges.

—We have in the *Rock* a pretty full report of the proceedings at the recent Church Congress held at Wakefield. The *Rock* says that "it proved to be even more truly Evangelical than had been hoped." Still, nearly all phases of thought in the Church of England appear to have been represented. A kind of adjunct or annex to the Church Congress is the Exhibition of ecclesiastical art, and we are told that the most striking features of this Exhibition at Wakefield were the vestments and other paraphernalia of the highest Ritualistic methods, so that every body had the opportunity of completing their education in the matter of church-millinery and upholstery. One of the important subjects treated was Clerical Efficiency and How to secure it. One of the mornings was given up to a devotional meeting, which was not so much a meeting for prayer as to consider the ways of developing devotion. We shall try and make room in our columns for the account of this meeting. One remark that the key to the Bible as a whole was to be found in the Song of Solomon, appears to us questionable. We should rather say that the Epistles were a key to the Song of Songs, that is, that a man must have the experience that is set before us in the Epistles to be able to read the Song with profit.

—The least satisfactory portion of the Proceedings of the above-mentioned Congress, is that which relates to Recreation. "The eminent and most popular novelist, Miss C. M. Yonge" (with whose works we confess that we are quite unacquainted) was to have read a paper at this meeting, and "keen disappointment" was felt when it became known that she was not present. Her paper, on "Recreative Literature as a Handmaid to the Church," was read by Canon Brooke. In this paper, she quoted from Keble a passage in which he attributed much of the spirit that made the Church revival possible to the enthusiasm for all that was pure, noble, and hallowed produced by the Waverley novels. For many years we have been of opinion that Scott's novels had very much to do with the changed feelings towards the Church of Rome, and with the corresponding rise of Ritualism in the Church of England. Miss Yonge's paper appears to have contained much that was good. At the same meeting the Dean of Manchester read a paper on "the Church and Amusements."

He defined 'recreation' as a characteristically Christian word, coming nearer, perhaps, to an equivalent name for the religion of Jesus Christ than any other single word.

If we look for *recreation* or *new creation* in the New Testament we find it in such expressions as this: "Put on the man which after God is created in righteousness and true holiness." Recreation, as defined by the Dean of Manchester, seems to us something

very different from the recreation of the New Testament.

Observing that the pursuit of pleasure for its own sake was in the very air we breathe, and after glancing at various ways in which the recreation of the people might be promoted by bringing them together, he asked whether the associations and influences of dancing and the drama destroyed their native innocence and forfeited Christian sanction for them? That was a question of discretion and degree. Undoubtedly dancing and the theatre were abused, and had been known to bring untold mischief in their train. But, he asked again, did we avoid all the evil by avoiding them? To what, in fact, did the objection not apply? Danger for danger, he took it that the lonely walk had more directly and oftener led to mischief than the most crowded ordinary dance. If they did not condemn dancing as wholly bad, which was not easy to maintain, they must be content to surround it with innocent surroundings, to teach the young to take it as a natural and obvious amusement, wholly innocent in itself. Nothing could be worse than pronouncing upon it publicly and officially and permitting it in private. Let them improve, elevate, and refine the dancers with that most real of all refinement which was common to good Christians of every class, and they had done all in their power to deprive dancing—or anything else—of its possible dangers. Mentioning that thirty years ago a saintly clergyman in a Yorkshire town learnt the polka in order to be able to dance with his own parishioners, and describing that as a pathetic sight, the Dean said a priest might sanction and encourage many things he could not share, and he might take a grave and general interest in the superintendence of all the homely and innocent pleasures of the young. Turning next to the drama as an amusement, the Dean applied similar considerations to the theatre. For most of the indignation and suspicion which still attached to the stage he held there was reason and justification, for although the modern stage had shown many symptoms of a desire to reach and keep a safer moral level, it had shown many opposite symptoms. But, he argued, the process of reconcilation was a mutual one, and the frank endeavour of public moralists and teachers to justify and support the stage as a means of Christian recreation and an important element in a liberal education must be met with equal frankness and consideration by those who provided that recreation. Theatres, like books, would continue to differ, and it was their duty to distinguish and acquaint themselves with the facts, when they knew that those under their influence were attracted to the theatre, and to support and justify what was good as frankly as they discouraged what they considered bad.

The Dean of Manchester finds pathos in the spectale of a saintly clergyman dancing the polka with his own parishioners, and we are not sure but that we ourselves would shed tears at the sight. His remarks appear to us to reflect the spirit that moves so many nominal Christians to seek as much of the world as comports with respectability. What the New Testament teaches *us* is that the fruits of the Spirit include love, joy and peace, with contentment and serenity under all circumstances, with the buoyancy of hope imparted by the God of hope. We find that even such heights of recreation as "joy unspeakable and full of glory," are accessible to the believer. We look around and we find society crazy for entertainments, rushing from one form of diversion to another, one form of excitement to another, and thus waging daily combat with the tendency to depression caused by the responsibilities of life; and we are sorry because they know so little of the recreation that Christ gives his people.

—We are glad to mention that a paper on "The Church in Relation to the Social Question," was read at the above-mentioned Congress by a lady, Miss Mason, and that the best attention was accorded her. Her address was warmly applauded, and much talked about during the day. Here is an extract from the report of her address :—

Deprecating lending money for the payment of rent as a most mistaken form of charity, for "a poor debtor is apt to consider it cruel and unjust of a richer creditor to expect promised repayment," Miss Mason made some keen thrusts at visitors of a certain kind. Speaking of the utter uselessness of merely paying "fine lady and gentleman visits," she said, without being called upon to become sisters and nurses, they could follow the example of countless clergymen's daughters, wives, and sisters, who perform such services for the poor as a matter of course, without an idea that they are heroic. A week's faithful and detailed diary of some of their lives would be very instructive. The surprise created by the life of Sister Dora revealed an astonishing ignorance of the fact that there are multitudes of unpublished lives like hers lived not only in sisterhoods but in ordinary homes.

—H. E. the Viceroy is now passing through our Presidency. Last Sunday at Ahmedabad,—by the by, we should have been better pleased if Lord Dufferin had shown his colours by resting on the Sabbath,—the leading spirits of that prosperous city gave expression to the loyalty of the citizens by an expenditure of Rs. 150! or about ten pounds sterling. They wished also to present an address enumerating their grievances which the Viceroy declined to receive. Surat was ambitious of competing in the same line of things, but was omitted from the viceregal programme. Now all this is the work of a few individuals with an overweening sense of their own importance, who regard public interests simply as a pedestal upon which they can pose.

—The Rev. J. Gelson Gregson, called home by family affairs, has resigned the pastorate of the Union Church, Mussoorie. The Army Temperance work is to be carried on by the Rev. E. T. Beatty, chaplain, Madras Presidency, assisted by Capt. Sawyer and a committee.

—Princes and potentates are now daily arriving in Bombay, to do honour to H. E. the Viceroy, who is expected to-day. He passed through Bombay from Baroda on Wednesday, without stopping, embarking on a Government steamer for a short sea-trip.

—We are informed by telegraph of the death of a young man in England who has achieved what most people would regard a brilliant success. He received his education in a stable, yet before attaining the age of 30 he was in possession of a hundred thousand pounds and his yearly income was twelve thousand pounds. We at once infer that he was a person of remarkable talents, especially when we hear that he had many friends among the nobility, foremost among whom was the Earl of Roseberry. This distinguished and greatly-admired young man took his own life, shooting himself while in the delirium of fever. Who was this remarkable young man? Frederic Archer, the jockey. He knew how to ride a racer so as to secure the best speed, and put money in the pockets of those who had been betting on him. Society delighted in him.

—At the time when the Lord was about to call away his servant, Mr. Scott, of the Faith Mission, as mentioned by us last week, Miss French of the same Mission was at Khamgaum and was enabled to minister to the dying and the bereaved. Miss Millett arrived after Mr. Scott's departure, and the two have been waiting day and night upon Mrs. Scott, whose situation continues (up to this writing) very critical, the fever being a combination of typhoid and remittent. We have received a letter from Miss French giving some account of Mr. Scott, the day of his death. Though not intended for publication we venture to make some extracts from it which our readers will find very impressive. She says :—

"Brother Scott's death was very sudden. He sat up in a chair and talked with the doctor some time, the evening before he died. He was very restless the latter part of the night, but I had no idea that he was so ill. In the morning before the physician came I thought he looked like a dying man but put away the thought as a thing impossible. When the doctor came he told me he was dying, and that I had better tell him so, but I could not believe it and my tongue refused to speak of what seemed so impossible. In a few moments the doctor said again, You had better till him at once, he will die very soon and he may wish to make preparation. I replied, He does not need any preparation, he is all ready to go. I went to his side. He and his wife were lying side by side. I said to him, Bro. Scott, the doctor says you are dying. He looked surprised and said, "dying?" "The doctor says so," I replied. With a very solemn look and tone and all the strength he had, as if he meant it from the bottom of his heart, he said: "The will of the Lord be done." Afterwards I was quoting some passages, among others, "When thou passest through the waters I will be with thee and the floods shall not overflow thee." I said, You can claim that promise, can you not? He replied in the same earnest tone, "There are none of the promises but that can be claimed." His last words were: "O bless the Lord, for his mercy endureth for ever." When I told him what the doctor had said, Mrs. Scott was much affected, but quickly arose and dressed and knelt to pray."

Mrs. Scott, after the death of her husband, was removed to the travellers' bungalow which is on a hill. We need not say that much prayer is being offered for her recovery.

—Some one has been writing to the *Christian* regarding the Bombay Purity Alliance, which he seems to regard as a very objectionable alliance of parties that should remain separate. He calls the attention of the Christian public at home to the fact that men, belonging to Nonconformist bodies, should be co-operating with the Bishop of Bombay and with the Cowley Fathers, and seems to think that they are sacrificing their religious convictions for the supposed honour of being thus associated with the Bishop of Bombay. The Editor of the *Bombay Guardian* is one of the parties referred to, and is quite unaware of any sacrifice of his convictions through this association. If the Bishop of Bombay or one of the Cowley Fathers or the R. C. Bishop or the Jesuits were trying to get a man out of a well, we would gladly lend a hand. Besides the parties referred to, Hindoo gentle-

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

men have been present at some of the meetings and have taken part in the work of the Society in petitioning Government against social evil, and we have not felt that our association with them involved any sacrifice of feeling. As the Editor of the *Bombay Guardian* has never ceased to protest against Ritualism and Sacramentarianism, it would seem that the bitterest pill would have had to be swallowed, not by the Non-conformists but by the High-Churchmen, in this Alliance, if the Alliance involved any sacrifice of views. But it involves nothing of the kind.

—Bishop Ninde preached last Sunday morning in the Fort, and at Grant Road in the evening. Both places were crowded and many will long remember the earnest and impressive addresses given. He left on Tuesday for Khundwa, Mhow, and Ajmere. He hopes to visit Poona and Egutpoora in February on his return from Madras.

—The friends of the Rev. I. A. Richards will be glad to learn that he arrived safely in America with his family, having greatly improved by the way. He had gained 20 pounds in weight. He seems to have lost some pounds sterling by not taking a *through* ticket to New York, by the Anchor line. It cost about Rs. 30 more to take his family across the Atlantic than to take them from Bombay to Liverpool. His address is Creston, Wayne Co., Ohio, U. S A.

—The Prayer-meetings specially held this week in connection with the Young Men's Christian Associations, have in Bombay been very well attended. The carefully-prepared programme was closely followed and many took part in prayer. In one of the meetings ten persons led in prayer.

NOTICES OF BOOKS AND REPORTS.

"*Historical Sketches of the Indian Missions of the Presbyterian Church of the United States.*" These sketches embrace a period of 50 years, 1834-84 and relate to the Lodiana, Furrakhabad and Kolhapur Missions. These sketches were prepared specially for the Jubilee Meeting held at Lodiana, in December, 1884. The Lodiana sketch was written by the venerable J. Newton, who has been about fifty years connected with the Mission, having been one of the first to join it. Dr. Lowrie, the founder, who did not long remain in the country, is still living in America. In these sketches the development of the work is traced through a great many departments, such as Evangelistic work, Orphanages, Medical work, Poor-houses, Leper-Asylums, the Press, Literature, Christian Villages, Sunday-School, Boarding-Schools, Theological education, English-preaching, &c. &c. With regard to results in the matter of conversions, we are told: "The number is small compared with the number of converts in some of the other Missions of the Board. It has indeed increased, being now twice as large as it was a few years ago. It is yet but small—less than one thousand, as stated in the last reports." In 1882, Dr. Murdoch, whose acquaintance with Mission-work in India probably exceeds that of any other man, wrote a paper beginning with this sentence :—

"After having made the circuit of the Indian Mission, from the Punjab to Cape Comorin, about twenty times, I venture to say that the Am. Presbyterian Mission has as much, if not more, to show than any other Mission in India *under the same circumstances.*" In some parts of India, as Dr. Murdoch points out, *the hope of protection from oppression* has led great numbers of the lower castes to place themselves under the care of missionaries. "The hope of rising in the social scale" has been a motive in many missions whose work has been among the lower castes. The Lodiana Mission is planted among a population of 7,000,000. The present outlook is said to be encouraging. The Sketch of the Furrukhabad Mission was prepared by Mrs. H. H. Holcomb. In this Sketch mention is made of more than one instance in which Government closed their own school in a place, and made over to the Mission the School-furniture, &c.; in Allahabad the building itself was made over. This was in the forties. The following will be read with interest :—

The year 1857 opened auspiciously, and no one of the busy and hopeful mission band dreamed how darkly it would close. The schools were very properous, the press was doing a noble work, translation work was being vigorously prosecuted, and during the cold season of 1856-57, the brethren privileged to make tours in the district found unusual encouragement in their work. Books were eagerly sought, and there seemed unwonted interest in the Gospel-message. But the letters sent to America in May carried the startling tidings of the mutiny among the troops in Meerut, and of the increasing disaffection in native regiments in other cities in North India. On June 2nd, Mr. McMullin wrote of the "danger now so imminent," and on June 3rd, Mr. Ullmann wrote from Agra that he and his family "had fled for their lives." The missionaries in Agra, together with the children boarding in the schools, took refuge in the fort. From the ramparts Mr. Fullerton saw the first torch of the incendiary applied to the buildings occupied by Europeans. The normal school for the education of native teachers was first fired: and in a short time five miles of the station were in flames. People continued to flock into the fort for protection, until Mr. Scott wrote, "We have a resident population of 6,000, and many more during the day." Here the wounded were brought, and the missionaries were able to render much valuable aid in caring for the suffering. At this time Mr. Hay was in Calcutta, whither he had gone with his family to embark for America. Mr. Owen had made the journey to Calcutta to meet his wife, on her return from America; and with Mr. Owen was Mr. Munnis, and J. J. Caleb, a Scripture-reader of Allahabad. The fort in Allahabad afforded protection to Europeans from the city and vicinity. The city was nine days in the hands of the rebels, who plundered and burned many of its dwellings, and inflicted great damage upon its churches and the mission press, but the Christians escaped massacre. While the missionaries in Allahabad and Agra had found refuge within the forts of these cities, their hearts were full of anxiety concerning their dear missionary friends in Futtehgurh. The tidings that came at length were of the saddest. A boat had been secured in which they thought it possible they might escape to Cawnpore; but before they embarked they gathered around them the little band of Christian natives, and Mr. Campbell addressed them, telling them that while they themselves entertained but faint hopes that they could escape the vengeance of their enemies, the Christians, who were native of the country, might perhaps find refuge in the villages; and for their further encouragement, he said, "I know that the Church of Christ in India will remain, and that even the gates of hell shall not prevail against it." He then exhorted them to be steadfast, and laid his hands upon their heads in blessing. A final farewell it proved, for the boat upon which that true-hearted band embarked, bore them to their death.

Rev. Gopi North Nundy and his family escaped from Futtehpore, but only to fall into the hands of the mutineers, and to suffer much before they were finally released.

"Literary Work of the Am. Presb. Mission, N. India." By the Rev. J. J. Lucas, Allahabad. (Reprinted from *Indian Ev. Review*) We have here a brief retrospect of the work done by the Am Presb. Mission in N. India, in the way of Bible translation and revision, and the preparation and circulation of religious books and tracts. Many valuable works in Hindustani here find mention. "Nearly every, if not every, error of Hindnism and Mohammedism, has been met." Many who are interested in Hindustani evangelical literature will be glad to have this pamphlet with its valuable remarks and comments.

"*The Depreciation of Silver.*" By an Indian. Das & Co.'s Press, Calcutta. Price, 2 Rupees. This is a handsomely-printed pamphlet of 97 pp. 8vo. It embodies a large amount of information gathered from various sources. But the author has not been content to reason from mere facts. He says, p. 22 :—

"The import of gold into India is mainly caused by the large body of Anglo-Indians who are temporarily residing in India. . . They try to collect as much gold as possible and take it with them when they leave India for England. . . They collect a part of their savings in gold while they reside in India, for utilizing at home. The Indian population is too poor to invest their savings in gold."

Some enquiry at the Banks would have shown this writer that this explanation is pure moonshine. The *Indian Chr. Herald*, commenting on it, justly says :—

To a European this is simply and ridiculously absurd. He asks is he such an idiot as to invest in gold which not only bears not a pice of interest, but which besides wearing and thus becoming of less value, may also very readily be stolen by thieves and robbers. No, as long as be can invest in tea gardens, railway shares or government paper, the interest of which will support him and his family in comfort, he is not such a fool as to invest in profitless gold as the people of this country do. To avoid taking gold or silver out of the country he buys Cook's tickets to pay for his travelling expenses, including his dinners, &c., on the continent of Europe.

We avail ourselves of another extract from the *Indian Chr. Herald* :—

From the same valuable pamphlet on the "Depreciation of Silver," we make the following quotation :—"Every Exchange Bank in India has a quantity of gold stock in deposit. These banks are chiefly utilized by Anglo-Indians and English traders, who form by far the richest portion of the Indian community; and who else can be supposed to reap the benefit of this gold stock?" We were on reading this quite certain that there must be some mistake in it; for it was quite inconsistent with our knowledge of English and Anglo-Indian ways and habits. But to make certain doubly sure, we wrote to the manager of our Exchange bank, one of the leaders of those referred to by our "Indian" brother. In his answer he tells us that they have no gold

deposits in India. But, he adds, "Gold is imported from England and Australia by Exchange Banks as a means of remittance and *invariably sold by them to native dealers* through whom it finds its way upcountry for ornaments and hoarding, and for other purposes."

The author believes that the introduction of gold coinage would cause great distress to the population of India. We fail to see it.

INTERNATIONAL BIBLE STUDY.

November 14, 1886.——*John* 21: 4-19.

See last Guardian.

November 21.——1 *John* 1: 5-10 & 2: 1-6.

"THIS then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all." Jesus came from the bosom of the Father, and John comes to us from the bosom of Jesus, and we eagerly wait to hear what he shall tell us of the Godhead. And this is his message: God is light and in him is no darkness at all. And he introduces the announcement with the words: "These things write we unto you that your joy may be full." Fulness of joy then comes from knowing that God is light and in him is no darkness. Well, we would not have thought that this message would give such joy. It does not cheer those who are in darkness and who prefer it to light. Light is in its nature diffusive, and moves with inconceivable rapidity conquering wherever it comes and compelling all things to appear in their true colours. Creation waits upon light. Jesus was the light of the world, and the effect of his ministry was to show the world in its true colours. Men stood revealed in their turpitude. The religious leaders, Scribes, Pharisees, Elders, had the mask torn from them.

"If we say we have fellowship with him and walk in darkness, we lie and do not the truth." To call oneself a Christian is to profess fellowship with the Father and the Son; for a Christian is an anointed one, led by the Spirit, the same Spirit that was in Christ. We forsake all because we find all in Him. If we have fellowship with him, we shall be luminous, radiating light. If we walk in darkness, not loving our brother, studying our own interests, our Christian profession is a lie, an odious lie.

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." To profess to believe on the Lord Jesus is to profess to be cleansed from sin, purified from sin; for to believe on Jesus is to be saved from sin. If we walk in the light, shining not to know or do any will of God, willing to go any whither, to Nineveh or Tarshish, that he may direct, then we are recognizable one to another as children of God, and it is made evident that our profession is not in vain, we are really cleansed by the blood of Christ. By the blood we mean Christ's surrender of himself to an opprobrious death in our stead; when we exercise faith in the crucified One, his atoning work brings us out of the darkness of condemnation into the region of light and love. To one truly convinced of sin, pardon through the blood of Jesus is transforming and eminently sanctifying. The love of God shed abroad by the Spirit of God in the heart, by the word which faith appropriates, not only takes away condemnation as regards past sin, but arms us powerfully against the approach of sin.

"If we say that we have no sin, (verse 10, have not sinned) we deceive ourselves and the truth is not in us." If we say that we are not sinners, have not forfeited the favour of God, have no need of an atoning Saviour, as so many are saying in these days, we simply deceive ourselves, become the victims of our own lie and remain without the truth. If we receive the testimony of the Scriptures to our sinfulness, and let the light of God reach our heart, and confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. God's faithfulness and justice are concerned in this. This is what is signified by the New Testament, *i. e.* the New Covenant made at the cross. Jesus was made sin for us that we might be made the righteousness of God in him. Unwillingness to confess our sins, means faith in ourselves, and this is the opposite of faith in Christ. If we cling to the idea that some sin in us is not sin, we block the way for the Spirit of God. There must be unreserved surrender.

"My little children, these things write I unto you, that ye sin not." Let us take good note of this. If this epistle does not lead to not sinning, it is so far a failure. Two aims were distinctly before the mind of the Apostle; 1, that we should not sin; 2, in case any one fell into sin, he should not despair and conclude himself lost. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Jesus Christ the righteous, the unblemished one. If any man, *sing.* we, *plural,* compare the 5th ch. 16th verse, and Gal. 6: 1. Jesus is the propitiation not for our sins only but for those of the whole world, so that whoever repents and believes on this Mediator, is cleansed from unrighteousness.

And hereby we do know that we know him, if we keep his commandments. We cannot know that we know him if we keep on sinning. If we truly know him then forgiveness brings to our heart the hatred of sin. "He that saith I know him and keepeth not his commandments,"—alas how many do in all the churches,—"is a liar and the truth is not in him." The Apostle John did not hold with some that we must go on transgressing as long as we live. "Whoso keepeth his word, in him verily is the love of God perfected." Jude says, "keep yourselves in the love of God." "He that saith he abideth in him ought himself also so to walk even as he walked."

The Bombay Guardian.

SATURDAY, NOVEMBER 13, 1886.

AS YOU LIKE IT.

THE *Bidhanbadi*, a Brahmo paper published at Lahore, is very much pleased with the Rev. A. R. Macduff, "a well-known chaplain in the Punjaub." It tells us that Mr. Macduff is an orthodox Christian and a believer in the divinity of Christ, yet it reports him as using the following language:

"Grave fault," says Rev. Macduff, "has been found with the followers of Christ because of a certain exclusiveness which marks their teachings. They have surrounded themselves with a high wall, and have written in large letters over the door 'No admittance to the Sacred Precincts except for Christians.' But what right have they (it is asked) to claim a monopoly of truth, as though forsooth no religious teacher had ever arisen before the birth of Jesus Christ? Do not the most precious gems sparkle in the system of Buddha, and if his moral teaching sparkles may not the light it reflects be truly divine? Did not Mahomed assert the unity of God? Was not Gure Nanak a great religious reformer? Did not Socrates and Plato amongst the ancient Greeks teach their followers the purest truths? Honour to whom honour is due. Why should we not have an eclectic religion? Why should we not follow the example of that ancient pagan emperor of Rome, who although not a Christian was still quite willing to give Christ a prominent place amongst the sages and teachers of earlier times. And so this Emperor had an oratory made in his palace where the statue of Jesus was placed side by side with the statues of philosophers and pagan gods. Christian missionaries are regarded in the light of intolerant and dogmatic bigots because they meet all such proposals from the people of India with the formula *non possumus* (we cannot.) Would it not simplify the work of evangelisation immensely if we had a temple such as that of this old Roman Emperor, a temple that is to say where Christ and Mahomed and Guru Nanak and Buddha and Keshub Chunder Sen might all be treated with honour? There is scarcely an educated Native who would not gladly worship in such a shrine and there listen to comprehensive religious teaching gathered from the choicest sayings of all good men of every age and every country."

We find it hard to understand the mental outlook of a man who desires to re-institute the Pantheon, and make a heavenly fellowship between Christ, Mahomed, Nanak, Buddha and Chunder Sen, and at the same time talks about speeding on the work of *evangelization* by such means. But what is the Evangel, the Gospel that Christians are to preach? The teachings, works, character, sufferings, death and resurrection of Jesus Christ. When Paul went among the Greeks he determined to know nothing among them but Jesus Christ and him crucified. "Young man," said the Duke of Wellington to a young chaplain, "look to your marching orders." If there be such a similitude or correspondence between the teachings of Christ and those that are found in the religions of Asia, one would think that the Gospel would have a familiar sound to the people of this country, and be welcomed by them as having the right ring. How are we to account for it that one and all combine with such intensity of feeling to reject Christ and repudiate his Gospel? "Ye shall be hated of all men for my name's sake," said Christ to his disciples. They would be as sheep among wolves. If it had been the Gospel according to the Punjaub chaplain whose words have been quoted, our Lord would have had no occasion to warn his disciples against the hostility of all men. All that the Apostles would have needed to do, in such case, would be to preach Christ as the ally and co-worker of those who were honoured as prophets among the nations. Nothing was further from the mind of Jesus. Glad tidings of salvation to those who were under condemnation; light for those that sat in darkness; the righteousness of God for the unrighteousness of man. The Gospel for every creature meant that every creature

was ruined without it, and only by it recoverable.

The Rev. Mr. Macduff is quoted further by the *Bidhanbadi* as saying :—

We Christians gladly admit that Plato and Socrates found the immortality of the soul, that Buddha discovered at least one great Christian doctrine, viz., that the human soul can have no rest till it rests in God, and that Mahomed elevated the superstitious idolaters of the Arabian desert into worshippers of one spiritual God." "I repeat," Rev. Macduff goes on to say, "that as a mere prophet or religious teacher, Jesus Christ is not regarded by us as being the only one who ever taught the truth. "But," he adds, "we believe Jesus Christ to have been more than a prophet. As our Creator and as our God we place Him on the throne and we can recognize none other as our king. A Christian is neither bigotted, exclusive or dogmatic when he takes up this position."

If Mr. Macduff thought by his admissions and eulogies to induce his non-Christian readers to accept the statements in these last sentences, he must have been disappointed to find them followed up by the *Bidhanbadi* as follows :—

"And we theists, too, when we find the obedient son raised by many of our Christian brethren to the most exalted and unequalled position of the Almighty Father, naturally shudder at the thought of placing on the Christian platform even the greatest of the Eastern prophets and saints."

It certainly seems anomalous to class Jesus Christ with Plato, Socrates, Buddha, and Mahomed, and then to make him the Almighty God. If God was manifest in *Christ, he certainly was not in the others* named. Buddha denies the existence of God, and makes perfection to consist not in fruition but in the extinction of desire. If God was in Christ, reconciling the world unto himself, then his Gospel becomes the touchstone by which truth and error are made manifest.

PLAIN PAPERS ON SCIENCE AND RELIGION.

III.

Aspects of Unbelief and Lines of Argument Indicated

It may seem to some that an apology is almost needed for crowding the columns of a *newspaper* with lengthy and elaborate discussions on the relations of science and religion. These discussions, it may be said, might better be relegated to *books*.

Just here is a difficulty—one which largely serves to justify the appearance of our "plain papers" in the Guardian The important subjects discussed are treated of in books almost without number, with learning and ability of the highest order, and in an exhaustive and most satisfactory manner. But, unfortunately, the great majority of the people who need and would be benefited by such books, never see or even hear of them.

In the present day men read cursorily and form opinions rapidly. Multitudes think and decide by substitute The newspaper is making book-study rarer than hitherto. It is felt in ten thousand instances to be distasteful or difficult. The subtle influence of the ubiquitous newspaper is telling on our thoughtfulness, and, as one says, we really seem to be approaching the fulfilment of Lamartine's prediction, "Before this century shall have run out, journalism will be the whole press, the whole of human thought. Thought will not have had time to ripen,—to accommodate itself into the form of a book. The book will arrive too late; the only book possible soon, will be a newspaper."

Bearing in mind what the tone, attitude, and influence of the secular newspaper press of to-day are, and taking into account the deluge of anti-Christian sentiment which is being constantly poured out on the reading world in numberless ways, shapes, and forms; it can be readily seen how important a weapon the religious newspaper is, and how surely it must become, more and more, the medium of both offensive and defensive warfare in behalf of our cherished beliefs, for the spiritual good of mankind, and for the glory of God.

Character of the Unbelief of our Day

The unbelief of our day is conspicuously characterized by an intense aversion to the idea of the supernatural in every shape and form. Its existence is not only doubted, but its very possibility is boldly denied. The infidelity which prevailed in England in the last century, while denying the superintending activity of the personal Creator in nature and his providential interposition in human affairs, at least admitted the fact of his existence and recognized natural religion. But the infidelity of to-day either absolutely refuses to admit even the existence of a Divine Being, or dogmatically affirms that it is utterly impossible for us to know that such a Being exists. Irremediable ignorance of God is declared to be a necessity of reason. The unknowableness of God has been formulated as a Philosophy and is hallowed as a Religion, so that even for philosophers "Ignorance is the mother of devotion."

A most dangerous feature of one form of present-day unbelief is its subtle plausibility. Its attack on Christianity proceeds more by sap and mine than by direct open assault. It has fair speeches and professions of respect for that which Christians prize, and proposes only to examine some 'untenable propositions' which have been too long admitted without question, and to clear Faith, not all at once to overthrow it, by bringing reason, science, and philosophy to her aid. The need man has of something in the shape of religion is recognized; and by some the existence of a great Something is not absolutely denied, while the attempt is made to keep the glow of religion even when the great objective light of which it is an emanation has been withdrawn from the heavens. And thus men and women, who would be on their guard if summoned at once to give up all religious belief and surrender their faith in a God, are led unsuspiciously to parley with the enemy, and eventually become saturated with a skepticism that accomplishes a complete spiritual paralysis, and, often, dreadful moral ruin.

Many in our churches are infected with a spirit of what may be called latent, undeveloped skepticism, which may be nipped in the bud in some instances; but which in others will surely ripen and unfold, and bear bitter fruit. Among the more intelligent classes there seems to be a tendency to glide into conclusions directly hostile to the Bible, a disposition to embrace skeptical views. The prevailing activity of the age, the unceasing rush of social life, the shallow character of the literature on which the classes referred to surfeit themselves, are so unfavourable to leisurely investigation and independent personal research, that the stealthy advances of error are facilitated. Some, perhaps, will never burden themselves with the effort of openly rebelling or disbelieving; but neither will they take the trouble to examine and conclude. It is so much easier for indolent minds to be in a quiescent state as to the troublesome claims which investigation is sure to arouse. And so a state of suspended or relaxed belief is reached; and in that state doubts spring up spontaneously and multiply like fish-spawn.

The All-Important Question.

It has been remarked that in the conflict between faith and unbelief, it is always the idea conceived of God that forms the inmost core and centre of every question. Certainly, of all ideas, the most stupendous is the idea of God. There can be no higher subject of inquiry than God. It determines every other question which can occupy our minds, and influences the whole course of our life at every point. The subject-matter of belief in God is so supreme, because infinite, and the consequences are so far-reaching and universal, that there is not any, even the minutest, portion of the domain of human thought, emotion, and action, to which it does not stand in immediate and sovereign relation. Everything depends upon the answer to the question, Is there a God or not? And this is not the question of the scholar, the scientist, or the politician, but of man, of all men. The most comprehensive and fruitful proposition that the human mind can entertain is that which affirms the existence of "God the Father Almighty."

The Purpose in View.

In the papers which immediately follow, it is the writer's purpose, God willing, to set forth in plain terms the leading arguments usually advanced by Christian philosophers to establish the existence of the great First cause of the universe—the intelligent, benevolent, almighty, infinite creator—the Spiritual, eternal, unconditioned Being whom we call GOD. The purpose in view is not to confound or convince atheists, but rather to confirm wavering minds, to re-assure those whose faith may have been weakened by skeptical theories, and to show Christian believers the solid foundation on which their cherished beliefs and hopes rest. These papers are the fruit of some reading on both sides of the great question at issue. Were it advisable to cumber them with the names of authors whose opinions are expressed, or references to the works from which extracts have been made and facts gathered, it would be seen that we have taken counsel with the best minds and drawn from standard authorities. References can only be given in special cases; but later, a list of helpful, valuable works for students of philosophy, science, and theology will perhaps be furnished.

A Needed Reminder.

Before entering on the arguments proposed to be set forth, it may be well to remind our readers, once for all, that it is utterly impossible to absolutely and conclusively *demonstrate* the existence of God as one would a mathematical proposition. In the very nature of things such a demonstration is wholly and forever impracticable. A Being whom finite minds could thoroughly understand, who was as easy to comprehend and demonstrate as a proposition of Euclid, who could be analysed and dissected at the will of man, could never be the true God, infinite source and sustainer of all being. But while the existence of God cannot be mathematically demonstrated, we claim that the *presumptive proofs* of his existence are so strong, clear, abundant, and satisfactory, as to leave no room for honest doubt in honest minds—in a word, that the evidence accessible is so strong as to have *all the force of demonstration*

Skepticism demands certainty. We offer a certainty which is the certainty partly of reason, partly of faith, and partly of experience; whereas the certainty that skepticism demands is the certainty of science only. Skepticism declares our belief to be contrary to reason. We claim that though believers in revealed religion are called to believe some things *above* or *beyond* human reason, neither the belief in God nor in these things is *contrary* to reason. An object may be beyond the reach of eyesight, and yet not contrary to the laws of

eyesight. Reason is to the mind very much what eyesight is to the body in a sense—a guiding and directing power. The telescope, which is but the enlargement and prolongation of human vision, makes visible the otherwise invisible. Faith is reason's telescope ; it brings into its view the otherwise invisible in the realm of the spiritual.

We claim that the existence of God is a fair, legitimate, logical and trustworthy inference to be drawn by the rational faculty in man from the phenomena of the universe, including himself. Indeed, it is not too much to say that there is no object, either of knowledge or faith, upon which so many lines of proof converge, or whose reality is capable of becoming the focus of so many rays of conviction, as the personal God whom the Scriptures profess to fully reveal and whom Christians worship.

THE SCIENTIFIC METHOD.

Much is said in the present day of the "scientific method." Persons say, "If the evidence for the existence of God were like that for truths of natural science, we would believe it." Well, let the scientific method be adopted in the treatment of religious beliefs. The method of *induction* is a scientific method. It is founded on the belief that the course of nature is governed by uniform laws, and that things will happen in future as in the past. But on this point let a thoughtful modern writer be heard. The author of *Theistic Problems* says: "Theology is as much a science as geology or chemistry. The existence of God is as clear an induction from observed and recorded facts as the Copernican system of astronomy, the evidence upon which both are received being of precisely (?) the same character. The Baconian principle of induction, which has furnished us with the true scientific method, consists in collecting all the facts that have any bearing upon the subject, bringing these together, and arranging and classifying them, so that they no longer stand out in disjointed isolation, but form one grand whole. This done, *a law is inferred* which shall cover the ground occupied by all the facts, and with which each one shall be in harmony. . . In the physical universe, in the history of the human race, and in the innermost part of the being of each one of us, we find a multitude of unmistakable facts which proclaim in language unmistakably plain, that a God exists in whom all else has its being." We would not allow as much importance or strength to the inductive method of reasoning to the existence of God as this author does, but his words open a very fruitful field of thought.

When we ask, What is the evidence on which we accept the teachings of science? we find that it is very largely *probable* evidence only, not demonstrative. And by 'probable' is meant, not that it is deficient in proof, but that it stops short of being an absolute demonstration. As used by logicians it denotes not the *degree* of evidence, but its *nature*. Frequently we find probable evidence described as moral. In probable evidence there is usually a combination of many separate arguments, each possessing its own weight and not contradictory of any other, and upon all of which accumulated the credibility of the result depends. Thus, the proof that the Romans once possessed Britain is made up of independent arguments, which unitedly conspire to establish the fact on an absolutely indisputable basis—such as tradition, history, ruins, inscriptions, coins, and the like.

Bishop Butler has the following remarks on the practical value of probable evidence. He says: "Probable evidence is essentially distinguished from demonstrative by this, that it admits of degrees ; and of all variety of them, from the highest moral certainty to the very lowest presumption. . . To US, probability is the very guide of life. . . . Persons who speak of the evidence of religion as doubtful, and of this supposed doubtfulness as a positive argument against it, should be put upon considering what that evidence indeed is which they act upon with regard to their temporal interests [and, we might add, their scientific researches]." The merest tyro in the study of science knows that there are innumerable facts, fully accepted and relied upon, which depend entirely upon circumstantial evidence, never having been directly observed. The facts are *inferred* facts ; and so also are what we call laws of nature *inferred* laws. They are connected with *probable*, not demonstrative, evidence. Leave only to science that which is demonstratively true, and there would be left a dreary wilderness. The whole science of geology rests on probable evidence, but that fact does not warrant us in throwing overboard the teachings of the eminent geologists of our day.

The religion of the Bible, Christianity, proceeds, it is true, from great principles concerning God and man to particular cases of conduct and the like, yet the evidences of Christianity may be truly said to proceed exactly as in the case with those of scientific truths—from observed facts of experience upward to the establishment of the truth of the unseen, and of the great principles of our faith.

Another word as to the argument for the existence of God. It is cumulative and correlative. Not from one, but from many sources, as intimated above, is the evidence derived; and its force lies in the whole, not in any single one of its parts. The argument or arguments which may be validly held to establish the existence of a Divine Being will not of course suffice to prove his intelligent activity, universal benevolence, or providential relation to mankind. To reach the complete idea of God as enjoyed by the true Christian consciousness, something above that which nature furnishes and beyond that which reason provides is needed—even a Revelation, of which we shall have more to say later.

J. E. R.

(*To be continued.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

TYRANNY OF CASTE STRIKINGLY ILLUSTRATED,

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—I know you will be sorry to hear of my brother Shripat's death. He died on the 15th of last month at Jemkhindi where he was latterly employed as Physician to the Rajā and Rani-Saheb. He died after a brief illness of four or five days.

You will be reminded of the great sensation that Shripat's case produced throughout the whole country. He was most anxious to embrace Christianity, and would have done so along with me, now forty-three years ago, but for the adverse decision of the then Supreme Court of Bombay. He was between twelve and thirteen years of age. He was rather precocious for his age. For six years he carried on his religious studies along with me. He had no faith in the idolatry and superstitious practices of his countrymen. He had learnt enough of Hinduism to be disgusted with it. He seemed to be much bolder than I was. He was in the habit of talking with my friends and acquaintances. He also took much pleasure in reading the Bible; had learnt the prophecies regarding the Lord Jesus Christ; read and re-read "Leslie's Short Method with the Deists." I remember he used to recommend the little useful book to our friends with the great English Lexicographer's opinion regarding the author of the book,—"Leslie is a reasoner that cannot be reasoned against." When Shripat saw that the case went against him he stood up from his seat and said in a clear sonorous tone, "And am I to worship idols?" Sir E. Perry, the Puisne Judge, who took the most prominent part in this case said, "The opinion of a boy of twelve years is not worth a farthing. Strange to say that his brother-judges both in Madras and Calcutta granted liberty of conscience to a girl named Muniatha and to Hemnatte Bose, both much younger than my brother, and that after referring to the case decided in such an extraordinary manner, and with all due deference to their ability and learning, dissented from their opinion.

I may mention that Sir E. Perry had to recant his opinion before the good people of Devonshire could have him to represent them in Parliament! My poor brother was taken to holy Kashi (Benares) Prayag, Gaiya and other places to see if he could be restored to Caste, but the deliberate opinion of the Shastries and Pundits of those places was, that the boy was so polluted that there was no penance for such an apostate as he!

However on his return towards Poona, Wai, and other places, he got himself partially restored by bribery and corruption. He has for years been in receipt of upwards of two hundred rupees a month and most of his savings he squandered in feeding Brahmans. You know what changes have taken place during the last forty years. Scores of Brahmins visit England and other countries, and during their sojourn there they eat and drink as the people amongst whom they sojourn and on their return home get themselves restored to caste with infinite ease! And as for our Prabhu friends, that have indeed shown their lordly nature, and I believe that scores of their community have gone to England to prosecute their studies and on their return not one of them has submitted to take the disgusting *punchgarya*. I am sure our friend Dr.—— has not done so, and does not mean to do so, What scores of our twice-born friends resort to our hotels and refreshment-rooms and partake of *delicious viands and exhilarating* drinks as their Aryan forefathers used to do, and no one dreams of asking them to take penance. What changes have been wrought in these days! Surely they ought to endorse the following,—"Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth ; this defileth a man."

Ever afftly. yours, N. SHESHADRI.

"JOY OVER ONE SINNER THAT REPENTETH,"

MY DEAR BRO. BOWEN,—"There is joy in the presence of God over one sinner that repenteth." So we felt at the close of the service this morning and we also shared in heaven's joy as we pointed the repenting prodigal to a Saviour able to save to the uttermost and saw him (the penitent) by the aid of the loving Holy Spirit receive Jesus as his personal Saviour and heard him also by the same Holy Spirit cry Abba Father and declare that through the blood of Jesus Christ his sins were all blotted out and he was whiter than snow.

God drew this wanderer to Himself by the rod of affliction. Six weeks or two months ago his beloved wife died and two or three days previous his beloved and only son of 16 years died also, and his dying message was, "tell papa to meet me in heaven." Now says the father, "*By the grace of God I am ready to meet my boy in heaven.*" Please ask your readers to pray for this man. He has tried by resolving and determining for the last ten years to overcome the snares of the cup but has sunk lower and lower. Let us pray for him! He is now clothed and in his right mind rejoicing in Jesus.

Pray also for God's blessing on the special services beginning here on the 10th inst. and continuing for seven days. O that this may be the droppings of a mighty shower!

Yours in the Lord Jesus, JAMES LYON.

Pastor, M. E. Church, Hyderabad,

Hyderabad, D. Nov. 7, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

MOTHERS' AND SISTERS' MEETING
Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN.

REV. DHUNJIBHOY NOWROJI will preach in the Grant Road M. E Church, Sunday morning, at 11 o'clock. Subject—"The Parsis difficulty in accepting Christ."

Epitome of News.

SATURDAY, NOVEMBER 6.

—*N. C. Advocate:* The Church of England missionary report speaks of (1) native churches planning their own mission and sending out their own missionaries, such as Foochow (China) sending missionaries to Korea; (2) of lay-workers imbued with the missionary spirit; (3) of the labours of native clergymen honoured of God, one of them having baptized 255 the last year; (4) of native clergy honoured as Koshi Koshi made an Archbishop, and Cambridge University conferring the degree of A. M. on Archdeacon Johnson (coloured) of Africa. (By the way why do not our own colleges cast some of their honours on native clergy and laymen in our foreign fields?) (5) of converts witnessing for Christ among opposing relatives and before magistrates; (6) of adult converts in Mpwapwa Uyui, among Aino Aborigines of Japan, among Mohammedans in Egypt, Gonds in Central India, a fakir and poet in Bengal, five lepers in a leper asylum; of a leading Hydah chief in Queen Charlotte's island seventy years of age, and one hundred outcasts in the Punjab; (7) of the influence of the Gospel over unbaptized, as a Hindu gentleman who holds a Christian service in his own house; (8) of the alarm of still unconvinced non-Christian people; (9) of the kindly feeling of Christian officers toward native churches, as the Viceroy and Lady Dufferin receiving the communion with native Christians; (10) of the Zenana workers in some fields the converts have been mainly through their labours; (11) the translation work, as in U-Ganda, where consecutive portions of the Scriptures have been printed on the spot; (12) of the Medical missions with their attracting power.

—The *New York World* states that Mr. Disney was born in 1802, and married his first wife when he was nineteen. Fourteen children were born of the union. His wife died; he married again, and the second Mrs. Disney had also fourteen children. Mr. Disney's eldest "child" is sixty-one years old, and his youngest eight, the elder being more than old enough to be the younger's grandfather. Neither of the wives of this patriarch ever had twins, but one of his daughters has had twins thrice. Disney has seventy-five grandchildren, twenty great-grandchildren, and five great-great-grand-children.

—*Levant Herald:* It is known that the province of Bagdad and a great part of Mesopotamia are overrun by Kurdish and Arab nomad tribes. Among these tribes, that of the Hamavends, which is the most turbulent, is composed of a handful of brigands who live by pillage and rapine. It comprises 1,000 souls—men, women, and children. Every time that these people find themselves closely pursued by the imperial troops they cross into Persian territory, whence, as they continue their depredations, they are chased by the troops of the Shah, in which case the Hamavends again seek refuge on Turkish soil. These tribes over the frontier have been going on for a long time. At present this interesting community is on Ottoman territory, and their misdeeds are perpetrated with such violence that the whole of Kurdistan is terrorized. God alone knows all the sufferings which they sow on their passage. People will perhaps be astonished to hear that the fighting forces of this tribe of 1,000 souls are composed of sixty horsemen and 200 foot-soldiers. And it is wonderful to think that it is this band of 200 Kurdish brigands that devastates the whole of Mesopotamia from Bagdad to Aleppo, before whom the inhabitants fly in a body and who put the civil and military authorities of this vast country to the greatest straits. At Kerbouk nobody hazards to leave the centre of the town for fear of being caught by the Hamavends and killed on the spot.

MONDAY, NOVEMBER 8.

—The Lieutenant-Governor of Bengal regrets to learn that the Commissioner of the Presidency Division is unable to report favourably on the Native Press of Calcutta. Mr. Smith writes:—"Of late years there has been a considerable increase in the number of newspapers published at Calcutta. These papers are circulated in the Mofussil, and the number of their readers is increasing with the advance of education. The tone of the press, as reflected in the native papers, has been generally antagonistic to the legislative and administrative action of the Government. The expedition to Burma and its annexation have been the subject of the specially hostile animadversions. The rancorous antipathy to the European community, which has been a marked feature of the press for some years now, has not abated. It seems to me to be the deliberate aim of the writers to excite and keep alive feelings of hostility to Europeans. Every crime of which a European is charged is accepted as true and as typical of the conduct of Europeans generally If inquiry proves it false, the papers continue to assert its truth, and declare the decision to be only a result of the gross partiality of the courts, impugning alike the Mofussil tribunal and the High Court." The Commissioner also records an attempt at extortion from a native landholder. A young Bengali, a constant contributor to the Calcutta native papers, wrote to the zemindar that he had been informed that the zemindar had been guilty of high-handed and oppressive conduct, and riot, and demanding Rs. 500 to suppress the reports. The zemindar, however, prosecuted, and the young man was sentenced to three months' imprisonment, a sentence which was upheld on appeal.

—The *Rock:* In commenting on the remark made by the Bishop of Ripon at the Church Congress, that "there is not one among the bench of bishops who would object to consider any scheme for a redistribution of the finances of the Church," the *Pall Mall Gazette* says: "Then why in the name of all that is consistent do they not put such a redistribution in hand immediately? Let the Church do that, or let it for ever refrain from lecturing other and poorer persons on the duty of thrift." Undoubtedly one of the great evils from which the Church suffers is the inequality of incomes, not only as between the bishop and the clergy, but also among the clergy themselves. Some do hard work with little remuneration, while others live the easy life of a country squire on the revenues of the Church. Our contemporary, however, overlooks the fact that the bishops and clergy have no power to reform themselves in this respect. Nevertheless, if the bishops, headed by the two archbishops, agitated for a redistribution of incomes, they would very soon interest and secure the support of the public, and, with men like Lord Salisbury or Mr. Gladstone in office, would probably eventually accomplish their object. At present the public look askance at such expressions as that made use of by the Bishop of Ripon, which are regarded as being intended and employed merely for the exigencies of the moment.

TUESDAY, NOVEMBER 9.

—*Times of India:* Mr. James Gibbs, whose death is announced to-day, was a Civilian of the best type, and one whose whole career gave the lie to the assertion so frequently made in native prints of the baser type, and by English politicians in search of notoriety, that the members of the Civil Service are a greedy, self-seeking race, caring nothing for the people amongst whom their lot is cast. In the transaction of his official duties he was painstaking and conscientious to a degree, and left behind him, when he severed his connection with this presidency, a reputation for solid honest work which still lives.

—*Bombay Gazette:* Devout Hindoos in the Central Provinces, who contemplate a visit to Puri for the worship of Jaganath, will learn with regret that owing to an outbreak, Government have considered it necessary to close one of the most important routes to that sacred city. This restriction, however, so far from keeping the devotee at home, will probably only have the contrary effect of confirming him in his intention to undertake the pilgrimage, it being an article of faith with him that the more difficulties he has to surmount in order to accomplish such a pious errand, the more commendable does he appear in the eyes of the god. Cholera occurs almost every year on some of the routes to Puri, and when it is remembered that the pilgrims who find their way thither are to be numbered by tens of thousands—in some seasons, indeed, upwards of 300,000 make the pilgrimage—the anxiety of the Government to preserve them from the taint of cholera can be easily understood. This year, cholera has broken out in the Bilaspore district of the Chattisghar Division.

—The Ameer of Cabool does not encourage the transmission of letters and papers from one part of his State to another. The postage on an ordinary letter is five annas, and three rupees for a newspaper.

—*Indian Witness:* A very interesting convert from Hinduism was baptized on Sunday, the 24th October, at the London Mission church, Kowrapukoor. His first interest in Christianity was excited four or five years ago, by seeing a Gospel of John. One of his relatives was reading in a missionary institution, and he has been deliberating on the claims of Christ ever since. He has introduced Christian teachers to evangelize in his own village, and has induced several young men there to meet together for the study of the Scriptures.

Wednesday, November 10.

—The Viceroy yesterday opened the new Hospital at Baroda, erected at a cost of two lakhs.

—The Duke of Connaught has been appointed, it is said, Commander-in-Chief Bombay Army, and will take command in January.

—A telegram from Zanzibar announces that the Vitu region of East Africa has now been formally handed over by Herr Gustav Denhardt to Captain Rabenhorst and Lieutenant Schmidt, acting for the German Colonial Society, which means to form a "Vitu Trading and Plantation Society" for "exploiting" the territory in question. Very roseate hopes are entertained as to the varied productiveness of the Vitu region; and it is stated that the necessary capital for floating the company has already been privately subscribed, the shareholders being only called upon to pay up 50 per cent.

—*Overland Mail*, Oct. 22: The Americans beat us in a good many things, but most of all in advertisements. The Liebig Company of New York wish to recommend their preparations, and as a preliminary to put the public "off" various rival compounds. So they head their advertisement column with an extract from the *Druggists' Circular and Chemical Gazette*. This extract tells how American wines are made. The bulk of the ingredients are familiar in the cellars of Cette. Port, we hear, is more commonly than not composed of cider, syrup, gum kino, and tartaric acid; claret of a decoction of orris-root, water, raspberry juice, syrup, and cochineal; while the sherry of commerce is a brew of cheap materials coloured with alkanet-root. All this we on this side knew, and more also. But this we did not know: "To bring up 'flat' wine a common practice is to drop a few rats into a cask through the bung-hole. The rat flavour is said to be perfectly delicious; but the sellers are careful not to sample it."

The deaths recorded this week include those of the Marquess of Ailesbury; General Baron de Mallet; Captain the Hon. R. L. Byng; Colonel E P. Gambier; Captain P. Hamond; Major T. H. Jameson; Colonel R. B. Kennedy; Mr. W. Middlemass; Major D. Ruttledge; Lieutenant-Colonel W. Stewart-Thorburn; and Mr. R. J. Wigram.

The completion of the Main Canal, which was begun over ten years ago, was celebrated at Frankfort on Oct. 16. It has converted the river Main into a navigable waterway, twenty-two miles long from Frankfort to its confluence with the Rhine with a depth of 6 feet to 8 feet. The total cost was 600,000*l.*

The ancient city of Treves intends shortly to celebrate, with the greatest religious pomp, the sixteen hundredth anniversary of the "Theban Martyrs." The story is that in A D. 286 the soldiers of a cohort of the Theban Legion, which was quartered in Treves, were converted to Christianity, and put to death in consequence.

The latest intelligence from the interior of Africa states that all the missionaries have left Uganda with the exception of Mr. Mackay, the English missionary, who has been committed to prison by the king. Mr. Mackay has appealed to the British Government.

—Sir Charles Warren, Commissioner of the Metropolitan Police, delivered a lecture on Oct. 16, entitled "Jerusalem and Palestine," before a large assemblage at Toynbee Hall, Commercial Street, Whitechapel. In the course of his lecture Sir Charles said what struck him as being most remarkable with regard to Palestine was that three parts of the names in the Book of Joshua were still found to exist, and must be 3,000 years old. A student could take his Bible, sit down, and trace out all the names of races mentioned in the times of Saul and Samson. The lecturer expressed his opinion that Palestine, under a stable Government, would be capable of supporting an enormous population, such as existed before the taking of Jerusalem by Titus. Before proceeding to Jerusalem he obtained a firman from the Sultan of Turkey, which gave him permission to excavate, provided that he did not touch Moslem shrines. One of the chief difficulties he had to contend against was Moslem labour, his workmen wishing to devote such a large portion of their time to prayer. He overcame this obstacle by having an old sheik, who was descended from Mahomed, as a deputy prayer-offerer, and giving him for his services 2*s.* per day. Sir Charles then gave an interesting description of his excavations and discovery of traces of the ancient walls of Jersualem, and concluded by stating that there was quite sufficient proof in Palestine of the historical correctness of the Bible to satisfy any biblical student.

—*The Rock*, Oct. 22: On Monday morning the Rev. H. P. Parker, for many years a missionary in China and Chaplain to the Bishop of Calcutta, was consecrated as successor to the murdered Bishop Hannington to superintend the missions of the Church Missionary Society in East Equatorial Africa.

Commenting upon certain notorious episodes concerning the relations between an English earl and a well-known actress—a married woman—which relations have been brought before courts of law both here and in the United States, and form the ground of proceedings still pending, a writer in the *New York Critic* says: "I don't know when I have been more forcibly struck by the absurdity of certain English customs than on reading in a morning paper that the notorious young nobleman who arrived in this city a week ago has forty livings in his gift. That a dissolute fellow who leaves a wife at home while he tags around the country at the heels of a variety actress, the wife of another man, should be responsible for the appointment of forty clergymen to as many parishes—that he should select the spiritual advisers for some sixty thousand souls—is so flagrant an absurdity that I can but wonder at a social system that makes it possible, and the temper of a people who can submit to it. It is an outrage to decency which no amount of tradition can justify It is bad enough to put such power in the hands of an ordinarily competent man, but when it is given up to a man of the type of the one in question, it is time for right-minded Englishmen to demand a change."

—*N. Chr. Advocate:* A sad drowning occurred near Little Rock, Ark., Sept. 14. The little son of Joseph Morse, twelve years of age, was bathing in a pond near the house, when he was suddenly taken with cramps and called to his brother Henry, who was standing upon the bank, to save him. Henry sprang into the water to aid his brother, but the latter's weight in addition to that of his clothing proved too great, and they both sank, never to rise again. Mrs. Morse had run from the house when the first warning was given and witnessed the death of her sons. She fainted at the sight, and when restored to consciousness it was found that she had lost her reason.

Thursday, November 11.

—The *Str. Peshawur*, with English Mails, left Aden for Bombay, Wednesday, at 1 a. m.

—*Bombay Gazette*; The Match Industry in Bombay: A few days ago we quoted an extract from the *Jam-e-Jamshed* inquiring what has become of the match-industry started in this city by Dr. Anna Moreshwer Kunte, M. D. We learn that Dr. Kunte commenced to work the factory situated close to the Chinchpoogly station of the G. I. P. Railway, about this time last year, having fitted it with the best and most improved machinery for the manufacture of matches. The matches produced at this factory successfully competed with any imported from Europe, but, owing to Dr. Kunte's extensive medical practice, he had not been able to devote much time and attention to the working of the factory, which were essential to the success of this new industry. The factory had discontinued to work since last April, but we are now glad to find that it has lately passed into the hands of our public-spirited townsman, Mr. Goculdas Jugmohandas, who has successfully commenced its operations, and with a thorough reorganisation, has been regularly working it since the 1st inst.

—Same: The arrival of Anandibai Joshi from America this week will be a practical demonstration to the women of India of the fact that a career of beneficence has been opened to such of them as are able and willing to enter upon it. Complaints have reached us of the slowness with which the more educated young women of the mofussil towns respond to the invitation to qualify themselves as medical women. They are in need of some one to give them a lead in a venture so novel, and we can conceive of no work that Mrs. Joshi could engage in before taking up her hospital appointment at Kolhapur than a tour on deputation to her educated countrywomen for the purpose of bringing this work before their notice A Hindu lady with so remarkable a career as hers could speak on this subject with singularly good effect.

—We have received a pamphlet entitled, "There and Back," issued by Messrs. Wm. Watson and Co., of Apollo Street, which contains very useful information for travellers.

—*Times of India*; Poona, November 10: A public meeting, convened by the Sarvajanik Sabha, was held this evening. Sirdar Rao Bahadoor Gopalrao Hari Deshmookh was in the chair. It was proposed that the transfer and practical abolition of the Deccan College, owing to the Finance Committee's resolution, is distinctly condemned as a serious breach of faith on the part of Government and against the distinct recommendation of the Education Commission memorial to the Bombay Government on the subject.—Mr. Nulkar then spoke at length Whilst agreeing with the expression of dissent at the proposed abolition of the College, he advocated that such additions should be made in the memorial as would express the wish of the Sabha in the event of financial difficulties making the change necessary, he said the College should be given entire to the charge of the Deccan Education Society rather than to any missionary body. After discussion, and finding that the general sense of the meeting was against any addition or alteration being made, Mr. Nulkar withdrew his amendment and the original proposition was carried unanimously.

—Same: His Excellency the Viceroy and suite sailed quietly away from Bombay a little after midday yesterday in the I. G. S. *Olive*. After all the journeyings and entertainments of the last few days, his Excellency, who is very fond of yachting, will enjoy a three days' cruise. He goes ostensibly to Viziadroog for a little snipe-shooting, but the real object of the trip is believed to be a visit to Theebaw at Rutnagherry.

—Same: A *Bombay Government Gazette Extraordinary* was issued last evening, giving a list of the candidates at the forthcoming Matriculation Examination. The number of candidates is as follows:—Bombay Centre, 1,238; Poona Centre, 505; Ahmedabad Centre, 351; Belgaum, 383; Kurrachee, 84; total,

2,561. There are no less than 24 European and Eurasian female candidates at the various centres.

—*Sind Gazette;* Suicide at Kurrachee: A Mr. W. Livingstone, who had been second-assistant master in the Lawrence Memorial Asylum, Murree, for over two years, as shown by the certificates found amongst his effects, committed suicide at the Travellers' Bungalow here on the night of the 3rd instant, by shooting himself through the head with a revolver. It appears that the unfortunate young man arrived here from the Punjab on the 27th ultimo and put up at the Travellers' Bungalow. Ever since his arrival he seemed to be in a depressed state of mind, owing to some bad news he received by telegram from his relatives. Livingstone had evidently shot himself, as a revolver was found lying by the side of the chair and two wounds were found on the deceased's head, one on each side of the temple through which a bullet had entered and made its exit. An inquest was held by the Assistant Superintendent of Police, and a verdict recorded to the effect that the deceased had committed suicide while in a state of temporary insanity.

Friday, November 12.

—Deaths last week, 397.

—*Times of India:* The weather in Bombay at present is very peculiar for the time of year. Early yesterday morning before daybreak there was a smart shower of rain, and throughout the day the sky was overclouded, and slight rain fell at intervals. The atmosphere, which a few days since had the dryness which usually characterizes the cold weather, has become close and muggy and far from pleasant. It is probable that the storm, which has been troubling Madras, may account for these abnormal conditions.

—Same: H. E Lord Dufferin, the Governor-General of India, will distribute prizes to the successful students of the School of Arts on the evening of the 17th inst.

—Exchange: The market opened firm today, and a large business was done in forward remittances at a trifle under ready rates. The tendency to bring ready and forward rates closer together has been very marked. But it is curious that whilst some Banks were anxious to sell, others were just as keen to buy. In the middle of the day a quieter feeling prevailed and it was difficult to obtain 1s. 5 27-32d. for demand Bank Paper. Later telegrams from Calcutta, however, reported an advance of 1-16, and as Bombay looks just now for help from the East, we close much as we opened.

—*Bombay Gazette:* There is serious breach in the Madras railway between Pathapad and Puttoor, caused by floods.

The Bombay train, with the English mails, arrived here at 11-15 last night, having been delayed one hour. The mails were then sent on in the hope of conveying them across the breach. The passengers are detained.

A troop-train with 350 drafts, *ex-Crocodile*, left here on Tuesday afternoon, but returned from the breach yesterday.

—Same; Nagpore, Nov. 11: A well-attended meeting, convened under the auspices of the *Loka Sabha*, was held in the City School, when resolutions warmly sympathising with the people of the Deccan in their prayer to the Government not to close the Deccan College, which was mainly maintained out of the Dakshina fund, were passed.

Selections.

NO HURRY.

Some thousands of young men have, we may reasonably suppose, during the last month settled for themselves the question of "going to college or not." It is to be hoped that the decision has been carefully, calmy made and without bias of selfish, short-sighted motives. We will not question the sagacity or honesty of these young men, whatever their decision. But if one of them has abandoned the half-cherished purpose because of the time that the college demands of him at the very dawn of manhood, we exhort him to set aside that consideration is unworthy and opposed to his interests. Before all the positive benefits of the college course we are disposed to place this one, that it compels a young man to be patient at the period of life when he is most anxious to rush ahead. It defers his "settling down" or his "setting up," as the case may be, four or five years and tides him over an era in which he ought to make few irretrievable decisions If the college does nothing better than to hold back it is to be commended for even that.

Young men are apt to think that achievements in life are proportioned to their forwardness in getting a start. Success is to them a prize held up, to be given to the one who starts first or runs most swiftly; hence the haste of many to begin the business of a lifetime Now the truth is that success, instead of being a prize to the swift, is in general the result of making the fewest mistakes and of doing one's part steadily and with long, full breath. It is a fact well known and conspicuous that the great achievements in human history have been attained after the prime of life if not in the last quarter, while the conspicuous reverses and disasters have come upon men before their prime. Examine the testimony of history if you doubt the truth of this assertion; recall the facts of your own experience or observation: consult the records of the world for to-day and yesterday as spread out in the daily press. If you are impatient to be noticed or famed as a man of letters, think of Keats, Byron or Chatterton. We will not say they were unsuccessful, but they never reached the port that their genius should have carried them into; the world must regard their careers as shipwrecked. If you think that there is need to make haste in plunging into business, that the rare chances are fast slipping away and you are likely to come to the front too late, think of Ferdinand Ward in Sing Sing jail and remember that more than seven-tenths of the failures in business from year to year are the failures of men under forty years of age. Are you in haste to enlist with the politicians? You can point to the present Chief Executive as an illustration of peculiarly rapid advancement by a young man in politics. At the same time remember that everybody, even the President's best friends, consider his case "phenomenal," a freak of chance or fortunate circumstances. To a single instance like this you will find a score of ignominious downfalls or painful disappointments. The city of New York is presenting at this time a sickening spectacle in the overthrow of young men who have been in haste to rule. Seldom has a great city been so humiliated in the exposure of official rascality as New York has been during the last two years; and without exception the overthrown and disgraced officials (some of them now in jail, some in exile, some in their graves) have been young fellows who were pushed forward solely *because* they were young and active.

Young men need to learn modesty and patience, not to say reverence. They should remember, when tempted to crowd themselves forward into the places held by older men, that they are doing injustice to themselves as well as indignity to their seniors. They will be old men themselves by and by, almost before they are aware of it; but long before then they will know how unsatisfactory is the eminence that has been gained by prematurity. Not for the old men's sake but for your own we would say *young men, don't push so,* but wait awhile; your turn will come naturally by and by. Be boys a little longer; the eminence that you covet is a burden that older men should bear for you. To be a leader in the true sense and with the worthy motive is a hard lot, a stern responsibility, and to seek such leadership with any other motive is to court disgrace.

So to the young man who is hesitating, begrudging the four years that the collegiate studies are asking from him, we say without qualification. Hesitate no longer; the college *may* do you no good, but it will keep you employed in an innocent way while you are developing manhood: laying up years if not wisdom In thousands of cases the four years that is begrudged to the college and devoted to getting a "grand start" for oneself might better have been spent in solitary confinement or along with Robinson Crusoe, away from the possibility of starting wrong in the mad haste of youth.—(*N. Chr. Advocate.*)

THE PAPACY.

(*Continued.*)

"THE CHRISTIAN STATE."

The second part of the work now on hand is the restoration of the "Christian State." And what do the Pope mean by the Christian State? For Papal language and ordinary language, as I have just reminded you, are two different things. By the Christian State is meant simply a world governed by the Pope and the Canon law. In order to see this it is necessary to attend a moment to the doctrine of the Church of Rome on the head of Society. Society, say the theologians of that Church, may exist in two states: (1) in a state of nature; (2) in a state of grace. By Society in a state of nature they mean Society as God constituted it at the beginning, guiding itself by the light of nature and reason.

It is the mission of the Church, they tell us, to lift Society out of that low and corrupt condition, and to elevate it to a higher and holier sphere—to bring it into a state of grace. How do they do this? They begin by confiscating all merely civil rights and privileges, and by subordinating, if not wholly abolishing, all civil magistracy. And with what do they replace it? Why, with the magistracy of the Church. All the obligations which the subject owes to the law and the monarch of the country in which he lives, are subordinated or transferred to the spiritual authority; that is, to the Pope and the Canon law. The State governed by the Pope and Canon law is the Christian State; and this it is the grand object of the Vatican to restore. Constitutional government, says the Syllabus, is a revolt against the world's Divine king, whose seat is on the Seven Hills. The modern theories of liberty and authority are emanations from the pit; they are the promptings of Lucifer. It is the mission of the Church to dethrone that tyrant, and rescue society from the abyss in which he has plunged it, and place it upon the rock of the Church, where alone it can enjoy repose. Then will be seen the "Christian State." A faint image of this happy time was exhibited in the thirteenth century during the reign of Innocent III. That image will revive and be seen in the greater splendour and completeness of that kingdom over which the Popes of the future will sway their sceptre.

But how is this grand project to be realised? What are the instrumentalities which are to be put in operation for quelling this great revolt, and casting out that legion of demons which have taken possession of modern society, and which are known by the various names of constitutionalism, toleration, liberty of conscience, and so forth?

In the Syllabus we see the programme of what the future is to behold, realised: we see there the foundations traced out of that great Babel which the builders of the Vatican are about to erect. But how, you ask, are the ideas and principles of the Syllabus to be rendered into facts? In order to this a great

and various mechanism has been constructed, and is being put at this hour into busy operation all over Europe.

THE SCHOOL.

There is, first, the School. Wise for her own interests, the Church of Rome has taken into her own hands the education of youth, in some countries partially, in others entirely; she is training young Europe in the principles of the Syllabus. In France she has a staff of not less than 70,000 persons, male and female, engaged in the work of teaching youth. What are these 70,000 doing but binding down France in the chains of the Syllabus? In Italy and Spain the schools are worked mostly by priests and monks. In Belgium "Christian brothers" teach the boys, and nuns the girls. In Southern Germany the teachers in the schools are mostly clerical; it is the same in Austria. Here are millions and millions being reared in the Syllabus—being taught as the truth of God that all merely civil laws and civil rulers, so far as they are not in consonance with Canon law, are moral nullities, and that the Pope is the one God-appointed and divine governor of the earth.

The generation now being so trained will soon have the affairs of Europe in their hands. They will be the cabinet ministers of monarchs, the legislators of kingdoms; the editors of newspapers; teachers in colleges and schools; generals in the army; and especially, they will form the rank and file of the soldiery which will fight our future campaigns. It was the schools opened in Germany by the Jesuits that furnished the soldiers for the Thirty Years' War. The same tactics are being repeated, and a new generation, trained in the schools, will soon be seen legislating, writing, preaching, and fighting for the suppression of "Naturalism," that is, Civil Liberty, and the subjection of the world to the divine Vicegerency of the Pope; and when it has come to pass that no human being is suffered to form an opinion in morals and religion, unless in accordance with the Syllabus, then the Jesuits will sing their pæan over their completed work of restoring the "Christian State."

THE CONFESSIONAL.

The Confessional is an ancient institution, suffered to languish in the last century, but which is again starting into new life, working with greater intensity and daily widening its range. Think of that tribunal, set up in every city, in every family, high and low, and in every bosom, and you will see what a power there is here to mould society, to write on the conscience of Europe the doctrines of the Syllabus. And think of the moral weakness of the men and women of Popish countries, their manliness and virtue sapped by the teachings of their Church, and their patriotism and loyalty undermined by the pretended divine supremacy of the spiritual over the temporal power. Such a population is powerless to resist the organisation and wiles of Rome. As clay in the hands of the potter, so are such men and women in the hands of the confessor.

The revival of Pilgrimages is another sign of our times, prognosticating trouble. Nothing is better fitted to fan into a flame the fanaticism of the masses of Popish Europe than these pilgrimages. Lines of pilgrims on the roads of Europe have, in former times, been the sure prelude of the march of armies for the extirpation of heresy. Nothing is easier than to transform a band of devotees, with rosary and palmer-staff, into a host of crusaders, who recite their breviary, or sing their aves, clad in shirt of mail, and begirt with consecrated sword for the rooting out of heresy. A signal from the Vatican, and lo, where pilgrims are now seen every summer wending their way in peaceful guise to some favourite shrine, armed warriors would be seen marching to fight the battles of the Church.

ORDERS AND FRATERNITIES.

We see another yet more unmistakable sign that Rome, like Job's war-horse, scents the coming battle, in the revival of orders and confraternities. Numerous religious orders have been resuscitated of late, and almost all of them partake of a military character. Among these may be mentioned in particular the Order of St. Dominic. To the Order of St. Dominic was committed, in an especial manner, the task of rooting out heresy and heretics, their chief weapon being the sword, in other words, the Inquisition. It was the hordes of St. Dominic that overran the south of France, and swept away the young Protestantism of the thirteenth century in a tempest of fire and blood; and when we see that order again called out, we take it that it is for service, and that the possibility is not unthought of, of sweeping away the Protestant liberties of the nineteenth century by a similar stroke, and of re-enacting in modern Christendom the scenes of slaughter and rapine which were witnessed in Provence and Languedoc in the middle ages.

This vast military organisation is subdivided into other orders, all of which are armed with the sword as the main instrument of their work. There is the confraternity of the "Sacred Heart," supposed to number a million of members; there is the "Militia of Jesus Christ;" there is the "Crusade of St. Peter." The very names breathe of war. They are borrowed from ages of violence, and they portend times of bloodshed. Besides the societies already named there is another in the French army, called the Legion of St. Maurice. It is an army within an army, and the priest it is general. The resuscitation of these orders plainly shows that WAR is the ultimate resort which Rome has in her eye. The one idea of all these societies is the doctrine of the Syllabus, and their one aim is the "restoration of the Christian State"—in other words, the wreck of modern society, and the subjection of the world to the rule of the Vatican.

ONE TREMENDOUS MECHANISM.

There is another weapon for the coming conflict to which I can refer in only a single sentence—a space altogether disproportioned to its transcendent importance: I refer to the Infallibility. The Infallibility it is that gathers up all the instrumentalities I have just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment's survey of it. At the summit sits the Pope, divine and infallible. Immediately below the pontiff come some thousand bishops, all of whom are sworn to obey him; below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionals. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the Mount of Infallibility goes forth the fiat. It descends to the rank below, these send it on to the more numerous rank below them, and these to the yet more numerous rank below them; and thus it goes on, widening and widening, till it sets a world in motion. Of all these millions the Pope is the master. But has the Pope himself no master? Yes, he has a Master, and that Master is the Society of Jesus. Behind his throne stand in shadow the sons of Loyola. The Pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration or prepare the robe and ring which are used at the funeral of popes. The Pope cannot abdicate. The man who once sits down in the fatal chair of St. Peter can never again leave it, for should he descend from his throne he would find a Jesuit waiting for him with a cup of poison at the foot of the steps.

GATHERED FROM LIFE.

A CROWD of men sat in a bar-room, drinking in one of our large cities. Some of them had crossed the line that had separated sobriety from drunkenness. Song and jest had filled the intervals between drinks, and all were giving expressions of approval of the jolly evening they had passed, when one of the gayest of the drinkers read the following poem, by Adah Isaacs Menken, with such effect that the party broke up without a word:

Where is the promise of the years
Once written on my brow,
Errors, agonies and fears
Brought with them all that speaks in tears—
Ere I had sunk beneath my peers;
Where sleeps that promise now?

"Naught lingers to redeem those hours,
Still, still to memory sweet,
The flowers that bloom in sunny bowers
Are withered all, and evil towers
Supreme above her sister powers
Of sorrow and deceit.

"I look along the columned years,
And see life's riven fame
Just where it fell, amid the jeers
Of scornful lips, whose mocking sneers
Forever hiss within mine ears,
To break the sleep of pain.

"I can but own my life is vain—
A desert void of peace.
I missed the goal I sought to gain,
I missed the measure of the strain
That lulls fame's fever in the brain
And bids Earth's tumult cease.

"Myself! Alas for theme so poor!—
A theme but rich in fear,
I stand a wreck on error's shore,
A specter not within the door,
A houseless shadow evermore,
An exile lingering here."

—(*Christian Union.*)

Miscellany.

—From an article in the *N. Chr. Advocate* on *Harper's Magazine* speaks for the awakening conviction of the thinking people when its editor says: "It is our creed that every education for girls is fatally defective which does not include definite skill in some art or handicraft or knowledge in which bread and shelter may be certainly won in case of need. If the necessity for putting such skill to use never arises no harm is done, but good rather, even in that case, because the consciousness of ability to do battle with poverty must give its possessor a confident sense of security. All men recognize this fact in the case of boys; its recognition in the case of girls is not one whit less necessary. It seems to me at least every girl is grievously wronged who is suffered to grow up to womanhood without some marketable skill."

If we meet for a half hour's conversation the lady of thirty-five who was a bell at twenty we are very apt to be thinking, "she is fading, her day is over." While if we similarly encounter a gentleman we remember that having "passed his hey-day" he has just begun to live, and generally the last thing we shall think of reporting is his age. Youth has a charm apart from character and should no more be lightly considered than the springtime miracle of an apple orchard. But when all future years are mortgaged to it and all of life is a barren stretch, with only a few days of bloom, then, not strange that many a woman's life closes at twenty. There was nothing of her but youth and youth is gone. The human face is a history which he who runs may read. She who thinks tatting, looks tatting and nothing more. We all know

women to whom every added year has given an added charm. Perchance some who having passed the three-score and ten have shown us that the circling months of earth-life were designed to be the winding staircase toward perfectness. These are the women who have not been content to be marble Psyches, properly dusted and set up to ornament the home parlour. They have been the world's workers, and as the "rosy veiling of youth" were withdrawn the face which a rich soul informed revealed its deeper beauty.

Elizabeth Stuart Phelps, in a stirring message to girls, says: "Ah! you will never realize till you have tried it what an immense power over the life is the power of possessing *distinct aims*. I fancy I can select in a crowded street the busy, blessed women who support themselves. They carry themselves with an air of conscious self-respect and self-content which a shabby alapaca cannot hide. The voice, the look, the very motions of a person define and alter when they begin to live for a reason.

TELEGRAPHIC NEWS.

Philipopolis, November 4th: State of siege has been proclaimed here owing to the depredations of brigands in the vicinity.

Vienna, 5th: The Austrian and Hungarian Delegations assembled to-day. Warlike speeches were made by the Presidents on the occasion, in which they urged the upholding of Austrian interests in the Balkan Peninsula at any sacrifice.

London, 5th: The Socialists have abandoned their intended procession on Lord Mayor's Day and have summoned a meeting to take place in Trafalgar-square on the 9th afternoon.

Tirnova, 5th: Russian plotters at Bourgas have seized the Government offices there, arrested the officials, and disarmed the troops. They afterwards proclaimed the town to be under Russian protection.—The Regents having been apprized of the revolt promptly suppressed it.

Vienna, 6th: The Emperor Francis Joseph, in receiving the Delegations to-day, said that Austria seeks, with the co-agency of the other Powers, to create a legal situation in Bulgaria whilst consulting the admissable wishes of the Bulgarians and agreeing to Treaties and the interests of Europe. His Majesty added that the peaceful assurances of the Powers justify the hope that Austrian interests will be protected and the peace of Europe preserved.

Tirnova, 7th: The revolt at Bourgas was connived at by General Kaulbars. Some of those concerned in the plot have fled and the remainder have been arrested.

London, 8th: The police authorities have decided to prevent the meeting of Socialists in Trafalgar-sqnare on the 9th instant.—The Hon. James Gibbs, C. S. I., late member of the Viceregal Council, is dead.—The relations between England and Turkey, which of late have not been as satisfactory as usual, are now more cordial.—It is announced that Rustem Pacha, during his recent visit to London, did not ask Lord Iddesleigh to fix a date for the evacuation of Egypt by the British as has been stated in some quarters.

Tirnova, 8th: The Prefect of Bourgas has declined to comply with the demand of the Russian Consul that M. Nabokoff, the leader of the late revolt there, be released.—Night — A Russian man-of-war has arrived at Bourgas, having twelve hundred Russian infantry of the line on board.

Constantinople, 8th: M. Nelidoff, the Russian Ambassador here, is parleying with the Porte respecting the election of a Prince of Bulgaria in the place of Prince Alexander.

London, 9th: Fred Archer, the celebrated jockey, committed suicide yesterday by shooting himself with a revolver whilst in the delirium of fever.—Afternoon.—Mr. Gladstone, in replying to an appeal from the Bulgarians, says that the late Czar acted nobly in liberating the Bulgarians from the Turkish yoke and making them a free people, but, if Bulgaria is to be now enslaved, the nobleness of the act disappears.—Mr. Gladstone believes that Lord Iddesleigh faithfully represents British sympathy with Bulgaria.—The procession of the Lord Mayor's Show to-day was escorted by policemen, and passed off in an orderly manner. Cavalry were posted in Trafalgar-square and at several points along the route taken by the Show. A squadron of cavalry also followed the Lord Mayor's coach.—After the Lord Mayor's procession had passed Charing-cross on its way back to the city, large crowds made a rush for Trafalgar-square, where the Socialists attempted to hold a meeting at the foot of Nelson's Column. Some speeches were made, and a few red flags displayed, but the Police and Horse-guards speedily dispersed the mobs without any opposition.

10th: At the Lord Mayor's banquet at Guildhall last night, Lord Salisbury made a speech in which he said that it was the duty of the Government to execute the mandate of the people and enforce the law in Ireland by a steady course of honest government.—With regard to Egypt, his lordship said that the limit to the occupation by British troops would depend upon the conclusion of the task the British Government had undertaken there. It was necessary, he said, that the country should be secure against any foreign aggression, and he regarded independence from external control as vitally important. Egypt was distinctly advancing, and he believed that the danger of an invasion from the desert had now vanished.—His lordship condemned the dethroning of Prince Alexander and the efforts made by Russia to save the authors of the plot. Europe, he said, viewed with regret the trespasses being made on the rights of the Bulgarians. England has a corporate and not isolated interest in the Berlin Treaty and would not be backward to recognise her duty if the Powers should decide upon vindicating the Treaty. The policy of Austria in Bulgaria, his lordship said, would largely influence that of the English Government. He believed that the peace of Europe would be maintained, but England would defend her interests wherever they were attacked.—Lord George Hamilton, First Lord of the Admiralty, also made a speech, in which he admitted the defects in our Navy, which, he said, were being busily remedied. He hoped that an effective Naval Reserve would shortly be ready for service.

Tirnova, 10th: The Grand Sobranje have unitedly elected Prince Waldemar of Denmark to the throne of Bulgaria.

London, 11th: Parliament has been newly prorogued until the 9th of December.—The foreign press, and notably the Austrian, approve of Lord Salisbury's Guildhall speech. The Russian press have up to the present taken no notice of it.—It is officially announced that H. R. H. the Duke of Connaught will command the Bombay Army in place of Sir Charles Arbuthnot, who has been transferred to Madras.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, Ifirst became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and callapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I cau lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his symdathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

F. T. W.

PASSENGERS SAILED

Per Str. *Raffaele Rubattino*, 10:

For Genoa—Hon Col Stewart, Mrs Shaw Stewart and three children, Mr C B Winchester, Mrs C B Winchester, Mr Sydney Laffan, Mrs Sydney, Laffan, and 1 child, Mrs Franklin, Miss Franklin and two children, Lieut-Col J R Wilmer, Mrs J R Wilmer and four children, and one baby, Mr E Maneckjee, Monsr Henri Lœuchli Dr Modigliani, Lieut-Col E H Steel, Mrs E H Steel, Mrs Carter, Miss Carter and infant, Mr J McKee, Mrs J McKee, Mr Tiemann, Rev F Muller, Mrs E Muller and two children, Mr Boos, Mrs Boos and child, Mr A Bewley, Mrs Peroux, Mr Edwin Kunhard, and Mr H da Silva.

PASSENGERS ARRIVED

Per Str. *Werneth Hall*, 7:

From Liverpool—Mr J Mullaby, Mr and Mrs Le Marchand and two children, Mrs Walts and infant, Miss White, Miss Given, Miss Wilson, Miss McCahon, Miss Corbitt, Miss Kell, Rev Mr and Mrs Barr, Mr J B Cowen, and Mrs McDonough.

Per P. and O. Str. *Surat*, 9:

From London—Capt H W King, Mrs Dunkerley and infant, Mr and Mrs L Neill, Mr and Mrs Crowdace and infant, Mr and Mrs Demy and infant, Hon Justice Tottenham, Col and Mrs Hogg, Mr and Mrs E V Mackay, Col and Mrs Badock, child and infant, Hon Justice and Mrs Hutchins, Miss Kilgour, Mrs Adams and infant, Mrs and Miss Howard, Mr A W Shephard, Mrs Abercrombie and 2 infants, Mrs Carey Morgan, Miss H L Lucas, Rev F N Hill, Mr Austin, Mrs Pallis, 2 children and infant, Miss Braine, Mr W Ball, Mr C Ball, Mr and Mrs P Reynolds and infant, Capt and Mrs Ravenshaw and infant, Miss Apcar, Mr and Mrs Montague, Miss E H Ellin, Miss Lyall, Dr J S Hawkins, Capt McDougall, Mr A C Pereira, Miss Shairp, Mr Henman, Miss S Brooks, Mr J Williams, Mr Soorata, Mr Euder, Dr E Fore, and Rev R Heaton.

From Brindisi—Hon O O'Kenealy Mrs O'Kenealy Hon A Wilson, Mrs Wilson Mr and Mrs C H Riley Mr A S Fleming Miss Devers Mr T H Kolb Mr Harold King Mr W G Beatson Mr H W Jones Mr J McAndrew Mr H W Gordon Mr F Palmer Mr and Mrs T G Fraser Hon Justice Agnew, Mrs Agnew Mrs Turnbull Mr G Mills Mr McIvor Mr Hemans Mr G Summers Dr Cameron Mr A F Buxton Mrs Buxton Mr Bleinknecht Mr M W Fenton Mr Sydney Jones Mr R H Riach Mr Jenkins Lieut-Col Spring Mr E R Henry Mr H Gill Mr T J Diss Mr T H Alpin Mr A J Bridge Sir Roper and Lady Lethbridge Col Riddell Mrs Riddell Miss Riddell Mr A Bankier, Mr O Schimdt Rev J S Sandys Mr J Horne Mr M Eggert and Mr Gilchrist.

From Venice—Mr and Mrs J G Smith Col F D M Brown VC, Mrs Brown and infant Mr and Mrs Constable Mr H Le Mesurier Mr Hadenfeldt Mrs Rawlins Mr L Andrews Marquis and Marchioness of Huntly Mr N G Sharp Mr Wemse Mr and Mrs Berg Sirdar A Retugia Mr Schemer Capt Stracey Mr Cohen Mr Leibnitz and Mr S A Rushman.

From Suez—Mr and Mrs Fedden Mr Godin and Mr Smidt.

Per Str. *Belgravia*, 9:

From Liverpool—Mrs A A B Bird and infant, Master Jack Bird, Miss Nettie Bird, Master Hugh Bird, Master Arthur Bird, Mr Bedford, Mrs A Boyd, Miss Bartlett, Miss Bulkley, Miss C Bulkley, Mr Boys, Mrs Barry, Miss Olive Barry, Mr G W I Caine, Rev T Carmichael, Mrs Carmichael, Mr Carmichael, Junr, Master Carmichael, Miss Carmichael, Miss Carmichael, Miss Crommelin, Miss Alice J Crommelin, Mr R A Doxey, Mr J L Denniston, BCS, Mrs Denniston, Mr C G Denue, Miss Dixie, Mrs Ralph Glover, Sister Gladys, Col C G Griffiths, Mrs Griffiths, Mr S H Hennessey, Miss Hughe Hallett, Miss Hiller, Major Hammond, Mrs Hammond, Mrs Heuson, Miss Hunter, Col J S F McKenzie, Mrs McKenzie, Miss Maunsell, Miss Meaden, Mrs J M McGhee, Mr Osborne Marshall, Sister Winifred Mary, Mr W A Nedham, Mrs Nedham and two infants, Capt Pears, Mrs Pears and infant, Mrs J Pollen, child an infant, Mrs Leslie Porter and infant, Mr Hugh Sullivan, Miss M Smith, Mrs Tirkell, Mr Thomason, Rev Weigall, Mrs Weigall, Miss Wilson, and General Nixon.

Domestic Occurrence.

MARRIAGE.

DALRYMPLE—BROWN—At 2, Greenhill Terrace, Edinburgh, on the 5th October, by the Rev. J. H. Wilson, D.D., Barclay Free Church, assisted by the Rev. Robert Gray, Edinburgh; and the Rev. Adam Gray, M.A., Kirn, brothers of the bridegroom the Rev. Alexander Dalrymple Gray, M.A, Rajpootana, to Susan, youngest daughter of William Brown, Esq.

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